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REV. JACOB DUCHÉ,
THE FIRST CHAPLAIN OF CONGRESS.

BY THE REV. EDWARD DUFFIELD NEILL,
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On the outside of the eastern wall of Saint Peter's Church in Philadelphia, there is a marble tablet in memory of Rev. Jacob Duché, a timid, amiable, and accomplished man, whose life was clouded by an error of judgment. As posterity loves details, a biographical sketch of this person, fuller of incidents than those which have been printed, has been prepared for the Magazine of the Pennsylvania Historical Society.

Jacob Duché, the younger, was the grandson, not the son as Drake states in his Dictionary of Biography, of Anthony Duché, a French Protestant, who came with his wife to Philadelphia in the same ship as William Penn.¹

His father was Colonel Jacob Duché, a prosperous citizen and vestryman of Christ Church,² his mother was Mary Spence; his parents were married Jan. 13th, 1733-4. His mother died when he was quite young, and on June 5th, 1747, his father married a widow Bradley, whose maiden name was Esther Duffield. He was born A. D. 1737, and was a student of the Academy, which, in A. D. 1755, became the College of Philadelphia, now the University of Pennsyl-

¹ The following anecdote has often been printed. William Penn on the voyage borrowed from Duché about thirty pounds. After landing, Penn offered a valuable square of ground in the centre of the City, in lieu of the money. "You are very good, Mr. Penn, and the offer might prove advantageous, but the money would suit me better." "Well! well!" said Penn, "thou shalt have thy money; but canst not thou see that this will be a great city in a very short time?" [The name of Duché does not appear in any of the lists of persons who came over in the Welcome.—ED.]

² On the 2d of April, 1756, Jacob Duché was chosen Colonel of the Regiment of Philadelphia County. He was Treasurer of the Lottery drawn in 1753 to erect the steeple of Christ Church, and purchase its chime of bells.

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vania. In November, 1754, the students of the Philosophy class gave a public exhibition, the first of the kind in Philadelphia, in the presence of the trustees and a large audience of ladies and gentlemen. Among the distinguished persons present were the Lieut. Governor Robert Hunter Morris, his predecessor in office James Hamilton, and His Excellency John Minker, Esq., Governor of New Providence. The exercises were opened with a prologue by Jacob Duché, and concluded by a pert and humorous epilogue, spoken by a Master Billy Hamilton, a child under nine years of age. Both of these pieces were published in a London Magazine. During his student life, with a young man's enthusiasm he became interested in the political questions of the day and was an adherent of the Anti-Quaker party, the feeling against the Friends being very bitter after Braddock's defeat.

On the 17th of May, 1757, he graduated in the first class of the College,¹ and in July, went as a clerk with Governor Denny to make a treaty with the Indians at Easton. He and William Peters afterwards showed their prejudices by testifying: That, when we used to meet Indians anywhere in the streets of Easton, or in our evening walks after business, they would generally accost us with this question in their broken English, "Are you a Quaker, a Quaker?" If we answered "No;" they moved from us, looked very stern, and said "We were bad man, bad man, Governor's man." But, if we answered in the affirmative, as we did sometimes to try them, that we were Quakers, they would smile and call us

¹ His six classmates were: *Francis Hopkinson*, whose sister he married, *Hugh Williamson*, *Paul Jackson*, *John Morgan*, *James Latta*, and *Samuel Magaw*. The first two are well known in American History; of the others we learn the following:—

Paul Jackson was of Scotch-Irish parentage, and became Professor of Languages. His Latin compositions which were published secured for him a reputation for correct taste and accurate scholarship.

John Morgan, born A. D. 1735, became one of the founders of the Medical Department of the College, and he was appointed by Congress, in 1775, Medical Director General.

James Latta became a distinguished Presbyterian clergyman.

Samuel Magaw became Rector of St. Paul's Church, Philadelphia.

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“Brothers,” and say, “We were good man, Quaker good man; Governor’s man, bad man, good for nothing.”

This year he decided to go to England to complete his studies. The Rev. William Smith, the President of the College, expressed his estimate of the youth in these words: “Jacob Duché is a young gentleman of good fortune, bred up in our College, under me. He has distinguished himself as a scholar and orator, on many public occasions, and from the most disinterested motives has devoted himself to the church. He proposes to spend some time at the University in England.”

Crossing the Atlantic, he became a student at Clare Hall, Cambridge, but in 1759, he had returned to Philadelphia, and was licensed as Assistant Minister of Christ Church, and its offshoot, Saint Peters, at the corner of Third and Pine Streets, which was begun in 1758, and finished in 1761, at a cost of £3310, to accommodate the congregation in that part of the city.

His labors were commenced under some discouraging circumstances. The Rector of the Church was old and incapacitated; Sturgeon, the first Assistant Minister, a graduate of Yale, was a faithful man but a poor preacher. In the choice for a second assistant the congregation was divided. A large portion was in favor of the Rev. W. McClenaghan, an Irishman, who had been a non-conformist minister in Portland, Maine, and then at Chelsea, Massachusetts, where, in A. D. 1748, he became an Episcopalian; he favored a strict interpretation of the doctrines of the Thirty-Nine Articles, insisted that the surplice should not be worn at the communion table, and Dr. Johnson, President of King’s College, wrote; “He affects to act a part like Whitefield.”¹

¹ In May, 1761, a convention of the Episcopal Clergy sent a remonstrance to the Presbyterian Synod, in session in Philadelphia, at the same time complaining that certain Presbyterian clergymen had interfered in the settlement of Mr. McClenaghan, and had sent a letter to the Archbishop of Canterbury on the subject.

The complaint was respectfully considered, and on the 26th of May the Synod expressed their sorrow that there should be an occasion of difference, “and were of opinion that the brethren complained of had acted without due

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While Duché was appointed and licensed by the Bishop of London, the disaffected compelled the old Rector to allow McClenaghan also to act as a third Assistant, and he was paid by private subscription.

After Duché began his ministerial labors, he married, July, 1760, Elizabeth, daughter of Thomas Hopkinson, and his father erected for his use an elegant and large brick mansion nearly opposite St. Peters' Church, on the east side of Third Street, between Union and Pine, which was demolished forty or fifty years ago, to give place to modern improvements.

His earnest preaching without notes, and distinct and fervent reading of the liturgy attracted good congregations. A letter written on the 8th of August, 1760, states that Mr. Duché, "that shining youth is so much more popular than Maccleaghan."

Soon after he entered upon his duties as Assistant Minister he was chosen as Teacher of Oratory in the College of Philadelphia, probably as an assistant to his former instructor, Ebenezer Kinnersley, whose wife Sarah Duffield was sister of Duché's Church-warden Edward Duffield, and the niece of Col. Jacob Duché's second wife.¹

consideration, and improperly in that affair." As the result of the McClenaghan controversy, St. Paul's Church, on Third below Walnut Street, was erected by subscription.

¹ Benjamin, the grandfather of Edward Duffield, settled on a large tract of land purchased in 1682, in England, of William Penn, by his brother-in-law Allan Foster, in the upper part of Philadelphia County. He was the first settler in the neighborhood, and was much troubled by the pilfering of the Indians. He built a house in Moreland Township, on an estate called Benfield, but about A. D. 1713 became a citizen of Philadelphia City. He died in May, 1741, in his eightieth year, and in the graveyard of Christ Church, corner of Fifth and Arch Streets, his tombstone still stands. Esther, his twelfth child, born A. D. 1701, became the second wife of Colonel Jacob Duché.

Joseph, his eighth child, born A. D. 1692, was on the 7th of February, 1747, buried in the same graveyard. Three children survived him; *Elizabeth*, who married Dr. Samuel Swift; *Sarah*, who became the wife of Ebenezer Kinnersley. *Edward*, born A. D. 1720, married Mary Parry, a grand-child of Owen Humphreys. He was one of the original members of

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His first published sermon, printed by Benjamin Franklin and David Hall, appeared in 1763 with this title, "The Life and Death of the Righteous: preached at Christ Church, Philadelphia, on Sunday, February 13, 1763, at the funeral of Mr. Evan Morgan, by Jacob Duché, M.A. One of the Assistant Ministers of the United Churches of Christ Church and St. Peter's, and Chaplain to the Right Honourable, the Earl of Stirling."

In 1764, the Rev. Hugh Neill, once a Presbyterian minister the American Philosophical Society, and a delegate to the first General Convention of Prot. Episcopal Church, held in 1785, in Philadelphia.

Before the Declaration of Independence, he lived most of the year at the ancestral homestead, Benfield, in Moreland Township, Philadelphia County. While the British Army was in possession of Philadelphia, the family of Benjamin Franklin passed much time there. Sarah Franklin (Mrs. Bache), in *Private Correspondence of Franklin*, published in 1859, writes, in 1779, to her father, then in Paris: "Mr. Duffield's family desired, when I wrote, to remember them to you. The youngest daughter I have introduced this winter to the Assembly. She is like her mother. The Ambassador [French] told me he thought her a great acquisition to the Assembly." On the 14th of September, she again writes: "I can assure you, my dear Papa, that industry in this house is, by no means, laid aside. Mr. Duffield has hired a weaver that lives on his farm, to weave eighteen yards, by making him three or four shuttles for nothing, and keeping it a secret from the country people, who will not suffer them to weave for those in town. My little girl has just returned from Mrs. Duffield's. I think myself lucky to have had such a friend."

Franklin in his will appointed as Executors, Henry Hill, John Jay, Francis Hopkinson, and Edward Duffield, of Benfield, in Philadelphia County. In the Codicil, he says, "I request my friend Mr. Duffield, to accept moreover my French wayweiser, a piece of clock-work in brass, to be fixed to the wheel of any carriage."

The Registers of Christ Church furnish the following memorandum of the children of Edward Duffield.

Name.	Birth.	Baptism.	Burial.
Mary,	May 11, 1752,	July 19, 1752,	June 4, 1754.
Catharine,	_____	_____	Aug. 23, 1774.
Sarah,	Jan. 1, 1756,	Feb. 3, 1756,	_____
Elizabeth,	Sept. 10, 1761,	Sept. 23, 1761,	July 28, 1784.
A son [Joseph],	_____	_____	April 25, 1785.
Benjamin,	_____	_____	Dec. 15, 1799.
Edward,	Jan. 13, 1764,	April 13, 1764,	_____

Edward Duffield and wife, and his children, Sarah, the wife of Stacy Hepburn, and his son Edward were buried in front of All Saints' Church.

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in New Jersey, then Rector of the Episcopal Church at Oxford, in Philadelphia County, wrote that Mr. Duché was enthusiastic and mystical, a follower of Behmen and William Law.

In easy and graceful style he wrote several essays on the letters of Junius, which were published in 1774, under the signature of Tamoc Caspipina, an acrostic upon the title of his office, The Assistant Minister of Christ Church and St. Peter's in Philadelphia in North America.¹

On Sunday, the 21st of April, 1771, he preached a sermon occasioned by the death of Richard Penn, one of the Proprietors of Pennsylvania, which was published under the title of "Human Life a Pilgrimage: or the Christian a Traveller and Sojourner upon Earth."

On November the 7th, 1773, Duché preached a sermon at the dedication of the Episcopal Church, still standing above Holmesburg and known as All Saints. It had been built at the expense of persons residing in the neighborhood, one of whom was Edward Duffield, Duché's friend and connection. To the congregation assembled on that occasion, Duché spoke of the edifice as "this plain, decent, and commodious building, erected at your own private cost."

The Rev. Richard Peters, who succeeded Dr. Jenney, having resigned in 1775 the Rectorship of Christ Church and Saint Peter's, Duché was promoted to the position.

When it was seen that a rupture between the Colonies and parent government might take place, Dr. Cooper, President of King's College, New York, the Rev. Jonathan Boucher and Henry Addison, of Maryland, visited Philadelphia, and after conferring with the Rev. Dr. Smith, and the Episcopal clergy of the City, it was agreed that they would not lend their influence to weaken the power of the home government.

This agreement could not, however, be kept, for Smith and Duché were carried away by the more patriotic feelings of their parishioners.

On Monday, the 5th of September, 1774, the first General

¹ The letters of Caspipina were reprinted in Bath, England, in 1787, in 2 vols. 16mo., in London in 1791, in 1 vol. 8vo., and at Dublin in 1792, 2 vols. They were also translated into German and printed at Leipzig in 1778.

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Congress of the Colonies assembled in the Carpenters' Hall, Philadelphia. It was composed of fifty-one delegates, trained under different religious and commercial interests, yet roused to resist what they considered the oppression of Great Britain. On the next day it was moved that, before considering the important business which had brought them together, the session of the day following should be opened with prayer, to which Jay, of New York, and Rutledge, of South Carolina, did not, at first, assent, owing to the members having different denominational preferences. On motion of Samuel Adams, of Massachusetts, a Congregationalist, it was at length decided, that the Rev. Jacob Duché should be invited to officiate.

In compliance with this request, on the morning of the 7th, Mr. Duché appeared in Carpenter's Hall in his robes, attended by his clerk, and read a part of the Morning Service of the Church of England, the clerk making the responses. The Psalter for the day included the 35th Psalm, which was peculiarly appropriate. Samuel Adams wrote, two days after, to Dr. Joseph Warren, soon to die in battle at Bunker Hill: "After settling the mode of voting, which is by giving each Colony an equal voice, it was agreed to open the business with prayer. As many of our warmest friends are members of the Church of England, I thought it prudent, as well as on some other accounts, to move that the service should be performed by a clergyman of that denomination. Accordingly the lessons of the day, and prayer were read by the Reverend Doctor Duché, who afterwards made a most excellent extemporaneous prayer, by which he discovered himself to be a gentleman of sense and piety, and a warm advocate for the religious and civil rights of America."

John Adams in his diary entered the following: "Mr. Reed returned with Mr. Adams and me, to our lodgings, and a very social and agreeable evening we had. He says we were never guilty of a more masterly stroke of policy than moving that Mr. Duché might read prayers. It has had a very good effect."

John Adams also wrote to his wife the enthusiastic description of the first prayer in Congress, which has been embalmed in American literature:—

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“You must remember this was the next morning after we heard the horrible rumor of the cannonade of Boston. I never saw a greater effect upon an audience. It seemed as if Heaven ordained that Psalm to be read on that morning. After this Mr. Duché, unexpectedly to everybody, struck out into an extemporary prayer, which filled the bosom of every man present. . . . Episcopalian as he is, Dr. Cooper himself never prayed with such fervor, such ardor, such earnestness and pathos, and in language so elegant and sublime, for America, for the Congress, for the province of Massachusetts Bay, and especially the town of Boston.”¹

On the 10th of May, 1775, the Second Congress of the Colonies met in Philadelphia, at the State House, and as soon as the necessary officers were elected, it was ordered: “That the Rev. Mr. Duché be requested to open the Congress with prayers to-morrow morning; and that Mr. Willing, Mr. Sullivan, and Mr. Bland be a Committee to wait on Mr. Duché, and acquaint him with the request of the Congress.” The next morning he appeared and officiated, and upon motion, it was “*Resolved*, That the thanks of the Congress be given to the Reverend Mr. Duché, for performing Divine Service, agreeable to the desire of Congress, and for his excellent prayer, so well adapted to the present occasion.”

On the 7th of July, 1775, Duché preached in Christ Church, before the First Battalion of Militia of the City and Liberties, from the 1st verse of the 5th Chap. of the Epistle to the Galatians on the Duty of Standing Fast.

This sermon was published and dedicated to Washington; to whom he wrote, “If the manner in which I have treated the subject should have the least good influence upon the hearts and actions of the military freemen of America, or should add one more virtuous motive to those, by which I

¹ In the Journals of Congress under date of Sept. 7, 1774, we find the following, “Agreeable to the resolves of yesterday, the meeting was opened with prayers by the reverent Mr. Duché. *Voted*, That the thanks of the Congress be given to Mr. Duché, by Mr. Cushing and Mr. Ward, for performing Divine service, and for the excellent prayer which he composed and delivered on the occasion.”

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trust they are already actuated, it will be the best return I can receive from my fellow-citizens for this labor of love. I have long been an admirer of your amiable character, and was glad of this opportunity of paying to you my little tribute of respect."

The 20th of July had been designated by Congress as a general fast-day, and on the 19th it was agreed, "That the Congress meet here to-morrow morning at half past nine o'clock, in order to attend Divine service at Mr. Duché's Church; and that in the afternoon they meet here, to go from this place to attend Divine service at Doctor Allison's Church."¹ Duché's Sermon, called the "American Vine," upon the 14th verse of the 80th Psalm, was printed.

On Monday morning, October 23d, 1775, Richard Henry Lee wrote to General Washington, "'Tis with infinite concern I inform you, that our good old Speaker, Peyton Randolph, Esq., went yesterday, to dine with Mr. Harry Hill, was taken during the course of dinner with the dead palsy, and at nine o'clock at night died without a groan. Thus has American Liberty lost a powerful advocate, and human nature a sincere friend."

Mr. Randolph at the time of his death was the President of Congress, and that body requested the Rev. Mr. Duché to prepare a proper discourse to be delivered at his funeral. The Pennsylvania Gazette of the 25th, after alluding to Randolph's death on the Sunday previous, remarks: "His remains were removed to Christ Church, where an excellent sermon on the mournful occasion was preached by the Rev. Mr. Duché, afterwards the corpse was carried to the burial ground, and deposited in a vault, till it can be conveyed to Virginia."

¹ Dr. Alison's Church was the First Presbyterian, situated near Christ Church, the south side of Market Street, above second. Francis Alison was born in Ireland in 1705, and educated at the University of Glasgow. He at one time kept a school at Thunder Hill, Chester Co., Pa. He was the Rector of the Academy and Master of the Latin School that in 1755 became the College of Philadelphia, and was then elected Vice-Provost of the College, and Professor of Moral Philosophy, which position he held until 1779, the year of his death. Duché was one of his pupils.

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In the minutes of Christ Church and St. Peter's, there is the following entry:—

“At a meeting of the vestry at the Rector's, July 4, 1776. Present, Rev. Jacob Duché, Rector; Thomas Cuthbert, Church Warden; Jacob Duché, Robert Whyte, Charles Stedman, Edmund Physick, James Biddle, Peter Dehaven, James Reynolds, Gerardus Clarkson, Vestrymen.

“Whereas, the Honourable Continental Congress have resolved to declare the American Colonies to be free and independent States; in consequence of which it will be proper to omit those petitions in the Liturgy wherein the King of Great Britain is prayed for, as inconsistent with said declaration, Therefore, Resolved, that it appears to this vestry to be necessary for the peace and well-being of the churches to omit the said petitions; and the Rector and Assistant Ministers of the united churches are requested, in the name of the vestry and their constituents, to omit such petitions as are above mentioned.”

Four days after the adoption of this, Duché received the following note from John Hancock, the President of the memorable Congress, that had just declared the independence of the Colonies:—

PHILADELPHIA, July 8, 1776.

SIR: It is with the greatest pleasure I inform you that the Congress have been induced, from a consideration of your piety, as well as your uniform and zealous attachment to the rights of America, to appoint you their Chaplain. It is their request, which I am commanded to signify to you, that you will attend on them, every morning at nine o'clock.

I have the honour to be sir, with respect, your most obedient and very humble servant,

JOHN HANCOCK,
President.

Sabine, in his History of the Loyalists, gives the following, as Duché's first prayer, after the Declaration of Independence:

“O Lord our Heavenly Father, High and Mighty, King of Kings, and Lord of Lords, who dost from thy throne behold all the dwellers on Earth, and reignest with power supreme and uncontrolled over all kingdoms, empires, and govern-

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ments, look down in mercy, we beseech thee, on these our American States, who have fled to thee, from the rod of the oppressor, and turn themselves on thy gracious protection, desiring to be henceforth dependent only on thee: to thee do they now look up for that countenance and support which thou alone canst give: take them, therefore, Heavenly Father, under thy nurturing care; give them wisdom in council, and valour in the field; defeat the malicious designs of our cruel adversaries; convince them of the unrighteousness of the cause, and if they still persist in their sanguinary purposes, O! let the voice of thine own unerring justice sounding in their hearts, constrain them to drop the weapons of war from their unnerved hands in the day of battle. Be thou present, God of wisdom, and direct the counsels of this Honourable Assembly; enable them to settle things on the best and surest foundations, that the scenes of blood may be speedily closed, that order, honour, and peace may be effectually restored, and pure religion and piety prevail and flourish among thy people! preserve the health of their bodies, and the vigour of their minds: shower down on them, and the millions they represent, such temporal blessings as thou seest expedient for them in this world, and crown them with everlasting glory in the world to come. All this, we ask, in the name of Jesus Christ thy Son, and our Saviour, Amen."

On the 17th of October, Duché informed Hancock by letter that the state of his health and parochial duties obliged him to decline the honor of continuing Chaplain to Congress, but some asserted that it was Lord Howe's influence more than his poor health which induced the resignation.

Congress requested the President to thank him for "the devout and acceptable manner in which he discharged his duty," and presented him with one hundred and fifty dollars. On the 30th of October, the following was read by the Secretary of Congress, "Mr. Duché presents his respectful compliments to Mr. Hancock, and begs him to acquaint the honourable Congress that he is much obliged to them for the kind manner in which they have expressed their approbation of his services. As he accepted their appointment from

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motives perfectly disinterested, he requests Mr. Hancock to put the one hundred and fifty dollars into the hands of the Board of War, or of any other Board he may think proper, to be applied by them to the relief of the widows and children of such of the Pennsylvania officers, as have fallen in battle in the service of their Country."

When the British troops approached Philadelphia, in 1777, Duché's timid nature made him despondent, and he decided to remain in the city should they enter it and accept of such clemency as should be extended to him. On the Sunday following the occupation of the city he officiated in Christ Church, using the established form of worship and praying for the king. This prompt act of apostasy did not shelter him entirely from the feeling created by his former course, and as he left the church he was arrested at the door "by an officer and conducted to jail under the immediate command of Sir William Howe. He remained there one night only; his friends having in the mean time made known his change of sentiments."

Ten days after his release from prison he addressed a letter to Washington of such a pusillanimous character, that the sentiments it expresses and the confession which it makes are evidences of the severe trials to which his shrinking disposition had been subjected; to consider them otherwise is to believe, that when he uttered his earnest appeals to Heaven, in behalf of Congress and the cause which it upheld, he polluted his holy calling and was guilty of an act so profane that the mind naturally seeks a more charitable interpretation. In his letter to Washington, he spoke of Congress as not fit to be his associates, and urged him with his army, to resume his allegiance to the Crown. He protested that he had always abhorred the idea of separation from the mother country; that a few days after the fatal Declaration of Independence he had received Mr. Hancock's letter acquainting him that he was appointed Chaplain to the Congress; that he was surprised and distressed at an event which he was not prepared to expect, and that being obliged to give an immediate attendance, without the opportunity of consulting his friends, he easily

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accepted the appointment. This letter was conveyed to Washington, by Mrs. Ferguson, an accomplished loyalist, the daughter of Dr. Thomas Graeme, of Graeme Park, Montgomery County. The General in a letter to Congress alluded to the communication, in these words: "To Mr. Duché's ridiculous, illiberal performance I made a very short reply, by desiring the bearer, Mrs. Ferguson, of Graham Park, if she did, hereafter, by any accident meet with Mr. Duché, to tell him I should have returned it unopened, if I had had any idea of its contents." To Francis Hopkinson, Washington wrote, "I am still willing to suppose that it was rather dictated by his fears than by his real sentiments. . . . I never intended to make the letter more public than by laying it before Congress. I thought this a duty which I owed to myself."

When Francis Hopkinson, a Signer of the Declaration of Independence, and a member of Congress, read this letter from his sister's husband, he was overwhelmed with mortification, and felt that it must have been written while a bayonet was pointed at the breast of his brother-in-law. His letter to Duché at the time is a noble record of patriotism and fraternal affection; after pointing out the weakness he had been guilty of, and the censure to which he had exposed himself, Hopkinson said: "I tremble for you, for my good sister, and her little family, I tremble for your personal safety. Be assured I write this from true brotherly love. Our intimacy has been of a long duration, even from our early youth; long and uninterrupted without even a rub in the way; and so long have the sweetness of your manners and the integrity of your heart fixed my affections."

A letter published in the New Jersey Gazette, written Dec. 24, 1777, has the following, "We hear that on Friday last Lord Cornwallis, General Cliveland, Sir George Osborne, and the Rev. Jacob Duché sailed from Philadelphia." The object of his visit to England was to appease whatever feeling existed in the minds of his superiors in the Church on account of his having acted as Chaplain to Congress.

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Mrs. Duché subsequently proceeded, with her children, to New York, but owing to ill health did not then proceed to England, and on the 9th of June, 1779, her brother Francis Hopkinson asked permission of the Executive Council of Pennsylvania for her return. In the spring of 1780 she again went to New York, and from thence to England, and in December, the Pennsylvania Assembly resolved: "That the Honourable Thomas McKean, Chief Justice of this Commonwealth, be permitted to occupy and possess the house and lot, with the appurtenances thereof, which was the property of Rev. Jacob Duché, the younger."

Mr. Duché, in 1779, published two volumes of Sermons, dedicated to Lady Juliana Penn, daughter of the Earl of Pomfret, and widow of Thomas Penn, who had honored his early youth with her kind countenance and protection. The design of the frontispiece to each volume was furnished by his friend and fellow Pennsylvanian, the distinguished historical painter to the King, Benjamin West. The engraving of Angels appearing to the Shepherds was copied from the painting in Rochester Cathedral. In time he received an appointment of Secretary and Chaplain of an Asylum of Female Orphans. Every year he became more interested in the visions of Swedenborg.

After peace was declared he wished to return to Philadelphia, and wrote to Washington disclaiming having *intentionally* sought to give him a moment's pain, or to have advised an act of base treachery from the thought of which his soul would have recoiled. He asked him to forgive what a weak judgment but a very affectionate heart once presumed to advise. The purport of this letter was no doubt to ask the influence of Washington, in furthering his wish to return to his native country; and so it was understood by the General, who in reply said that if that event depended upon his private voice it would be given in favor thereof with cheerfulness, but that the question must rest with the authorities of Pennsylvania. His friends did not think it was wise to encourage him in his wish, until the acerbities caused by the Revolution and his defection were mollified, and his aged

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father then went to him, and in 1788 died at Lambeth, near London.¹

His son Thomas was a student of West, and was an artist of some ability.

John Pemberton, a distinguished minister of the Society of Friends, and a fellow Philadelphian, who was at London in 1789, found Duché's mind much confused by the constant reading of the writings of Behmen and Swedenborg. He relinquished all church preferments, not thinking it right to receive money for preaching. His wife and two daughters were devoted Christian women. While in London, one of Pemberton's friends assisted in nursing the young artist Thomas Duché in his last sickness, caused by the bursting of a bloodvessel. On March 31, 1789, calling at his father's house for the purpose of watching by the bedside, the Rev. Mr. Duché met him with a smile and said, "He is well, he is happy, and I am happy. He died about half an hour ago, and departed most gloriously."

Pemberton writes from Philadelphia, in August, 1790, to a fellow religionist, "I am glad to find my countryman, Jacob Duché, was so sustained under the great trial experienced. My love to him and wife. I wish to see him through all mixtures, and to become truly simple, and open to the instruction of the 'still small voice.' This will settle his mind, and give him more true wisdom and instruction than many volumes of books, and dipping into mysterious writings, that may and does tend more to perplex than to edify."²

During the latter part of his residence in England, he was quite different in his ways from other clergymen. One Sunday he was invited to preach in St. Paul's Cathedral. Another minister read the Communion Service, and while they were singing, Duché entered the pulpit, laid his written sermon on

¹ In the Gentleman's Magazine, of London, for 1788, is the following: "Aged 80. Sept. 28, Jacob Duché, Esq., late of Philadelphia, and father of the Rev. Mr. Duché, Chaplain to the Asylum.

² Thomas Spence Duché, only son of Rev. Jacob Duché, was born at Philadelphia. His portrait of Bishop Seabury, engraved by Sharpe, is dedicated to Benjamin West, by his friend and pupil. He was, at the time of his death, 26 years and 6 mos. of age; he was buried in Lambeth Churchyard.

Rev. Jacob Duché.

the cushion, and knelt in silent prayer. While thus engaged, he felt that he ought not to preach that sermon. Arising, he laid it aside, took a text from the epistle of the day, and preached as the Spirit prompted.

In 1787 he was present at Lambeth, when his old associate William White was consecrated as one of the first Bishops of the Protestant Episcopal Church of the United States of America. He returned to Philadelphia in May, 1792, and for a few weeks was, with his family, the guest of his friend Bishop White, who wrote: "During their being with me, there took place the interesting incident of his visit to President Washington; who had been apprized of and consented to it; and manifested generous sensibility, on observing on the limbs of Mr. Duché, the effects of a slight stroke of paralysis sustained by him in England." His wife died in 1797,¹ and the next year he was interred by her side in St. Peter's Church-yard. Says the inscription upon the marble tablet:—

"On Wednesday morning, January 3d, 1798, the Rev. Jacob Duché passed from his temporal to his eternal and angelic life, aged 59 years, 11 mos., 3 days."

His friends could not mourn his departure. In the lines attributed to Isaac Watts—

"Softly his fainting head he lay
Upon his Maker's breast;
His Maker kissed his soul away,
And laid his flesh to rest."

¹ The following obituary is in the June number of the Gentleman's Magazine for 1797:—

"In the city of Philadelphia, North America, Mrs. Duché, wife of Rev. Jacob Duché, formerly Chaplain of the Asylum in St. George's Fields.

"This lady met with her death, in the following uncommon manner: while opening a sash window, the sand-bag upon the window fell on, and struck the back part of her head with such violence that she survived but few hours.

"In the circle of her acquaintance, both here and in America, she will be as sincerely lamented, as she was deservedly esteemed and affectionately admired. She was a most sincere and practical Christian, of a meek temper, the product of an improved mind, a communicative disposition, and an affectionate heart. Unknown to the world, she shone in the narrower but important sphere of domestic life, in an eminent degree, finding her happiness at home."

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